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Dead," together with the ideas and motives which gave rise to this class of literature. It would be impossible in the space at the writer's command to discuss the treatment in this introduction. In one or two instances the reviewer is unable to reconcile the author with himself. For example he says: "There is little doubt that many of the formulæ found in the Heliopolitan Recension of the 'Book of the Dead,' which was in use during the IVth and Vth Dynasties, date from a very early pre-dynastic period." It is difficult to make this statement agree with the following: "Of the history of the 'Book of the Dead' during the IIId, IIIId, and IVth Dynasties we know nothing, and *no copy of the Recension* of it then in use has come down to us." It is surprising to find the author, in this introduction, deriving the origin of certain customs from their occurrence in the myth (*e. g.*, p. lxxv). It is, of course, exactly the reverse which is true: the Egyptians do not embalm because Osiris was embalmed; but, on the contrary, Osiris was embalmed because the Egyptians were accustomed to embalm. It is the customs of a people which go into a myth; not the myth which makes the customs of the people.

The writer is in hearty sympathy with the author's remark: "The more the 'Book of the Dead' is read and examined, the better chance there is of its difficult allusions being explained, and its dark passages made clear" (pp. vi, vii); and it is to be hoped that a frank recognition of the unusual difficulties involved in the problem may aid in its solution.

J. H. B.

The Teaching of Jesus. By GEORGE B. STEVENS, PH.D., D.D., Professor of Systematic Theology in Yale University. New York: The Macmillan Co., 1901. Pp. 190. \$0.75, *net*.

This generation has been fertile in scholarly works dealing with the teaching of the Scriptures. Among them are the *Johannine Theology*, the *Theology of Paul*, and the *Theology of the New Testament*, by Professor Stevens. But in this small volume of less than two hundred pages the same author gives—not merely for special students, but for all thoughtful readers as well—an exposition of what must be considered the marrow of the Scriptures. The work is one of a series of eleven or more, called "New Testament Handbooks," issued under the editorial supervision of Professor Shailer Mathews, of the University of Chicago. The series should be notable, if judged by the subjects and the authors; for the subjects are those of greatest

interest at the present time, and the authors represent eight of the foremost universities and divinity schools in our country. A careful study of this volume by Professor Stevens, as a sample of the series, confirms the judgment.

The first chapter sets forth the Jewish religious beliefs in the time of Christ, as a background against which the teaching of Christ must be viewed. The second chapter briefly, yet as clearly as the data permit, explains how the records of our Savior's teaching were preserved in the four gospels. A chapter is devoted to Jesus' unique method of teaching, and the way in which it is to be understood. Next is shown his attitude toward the Old Testament, and how, laying no stress on sacrificial rites, he revived the teaching of the prophets; and how he fulfilled the law by purifying and completing it. While ignoring the fasts, the sacrifices, the sabbath traditions, and the ceremonial purifications, he realized, in his own teaching and life, those changeless spiritual truths and laws of which only glimpses appear in the Mosaic legislation. Then follow eleven chapters, which treat the specific topics on which the teaching of Jesus is preserved in the gospels. With each chapter are given references to various larger works whose conclusions are happily epitomized in this.

Many a pastor, by using this book, and verifying its conclusions through a careful study of the gospels, and making the teaching of Jesus the basis and substance of his doctrine, might become more edifying in his preaching, and on several subjects he would discover that certain traditional commonplaces, often heard from the pulpit, are nothing less than unconscious attempts to be "wise above what is written," and that some of them contradict the Master.

The book is unsurpassed in its adaptation to enlighten a studious Sunday-school teacher or an adult Bible class, or anyone who wishes to know how Christ's conception of the kingdom of God differed from that of the Jews; what was his thought of the Father in heaven; of himself as Son of man, and Son of God; of the value, the depravity, and the destiny of man; of the sin against the Holy Spirit; of the natural and spiritual worlds; of what constitutes a Christian; of how Jesus saves; what he understood by the "church," and by "binding and loosing;" what he teaches respecting his "coming again," and respecting the resurrection and the general judgment. The treatment of these last topics will be found peculiarly helpful. Especially valuable are the examination and comparison of all the reports of our Savior's words touching his parousia. In these a

principle of interpretation is illustrated that applies equally well to passages in the Acts referring to the same subject. Its general acceptance may be confidently anticipated, though not as coming at once. Such acceptance will remove grave difficulties that have perplexed many candid students of the gospels, and will safeguard the church against the recurrence of some of the most mischievous fanaticisms that have darkened her history.

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Typical New Testament Conversions. By FREDERICK A. NOBLE, D.D., LL.D., Pastor Union Park Congregational Church, Chicago. Chicago: F. H. Revell Co., 1901. Pp. 326. \$1, *net*.

This is a book of sermons preached by one of the most honored pastors of Chicago. They are not intended for a critical audience. The author tries to avoid "the extremes to which men will go with their nice, technical scholarship and their captious criticisms" (p. 43). He tells us in one of the discourses that "the commentators and critics have almost all of them broken their necks in trying to vault over the difficulties with which they have hedged this passage about" (p. 71). He gives evidence of a reasonably wide range of reading, and of careful preparation for his public utterances; but he addresses himself to the rank and file of the church membership, and if the average man in the pew is not helped by these sermons, they have missed their aim. The average layman ought to be helped by them. And any pastor who is holding revival meetings or is interested in direct evangelistic appeals will find the sermons in this book very suggestive.

They treat of the conversions of Matthew, Bartimæus, Lydia, Zachæus, Timothy, Sergius Paulus, Cornelius, Nicodemus, Saul, the woman at the well, the Philippian jailor, the man born blind, the Ethiopian treasurer, the woman who was a sinner, the malefactor on the cross, and the multitude at Pentecost. They aim to show that these typical cases of conversion in the New Testament times prove an almost infinite variety in the method of the divine operation upon the human soul. All do not begin the Christian life in the same way. It is a message of warning to those leaders who would have everyone's experience conform to their own, and of comfort to those whose personal experience seems to them so peculiar as possibly to be open to